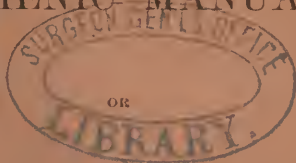


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HYGIENIC MANUAL



HOW TO RESTORE HEALTH  
AND SECURE LONGEVITY.

ON RATIONAL PRINCIPLES.

BY GEO. DUTTON, A. M., M. D.  
RUTLAND, VT.

Author of "Life and Health," and Professor of  
Physiology.

RUTLAND:  
MC LEAN & ROBBINS, PRINTERS.  
1867.

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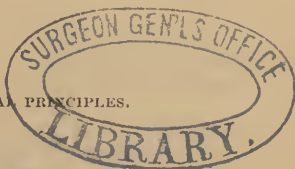


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## INTRODUCTION.

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“ Leaves have their *time* to fall,  
And flowers to wither at the north wind's breath,  
And stars to set, but all  
Thou hast *all seasons* for thine own, O death !”

MRS. HEEMANS.

To save life and health and make the period of our physical existence as certain and definite as the planets' journey across the sky, or the setting of a star, is the aim and object of a familiar acquaintance with physiology.

To this field of study every benefactor of the race is invited.

“ Silence is vocal if we listen well, and *life and being* sing in dullest ears from morn to night, from night to morn again with fine articulation.”

The following pages have been written with the view of embodying very briefly some of the more obvious principles and laws of the above mentioned science, for the use of those who wish to avoid sickness and secure a green and ripe old age.



## LIFE AND HEALTH.

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“A STRICT CONFORMITY TO THE LAWS OF LIFE, not only furnishes the best antidote to the common ills which flesh is heir to, but makes the cheapest, best and most reliable defence against the pestilence that walketh in darkness and the destruction that wasteth at noonday.”

Since life is the necessary medium of every other blessing, a depreciation of its value can only arise from malevolence or ignorance. Hence the progress of a true christian civilization will enhance the value of human life.

“If ignorance is bliss ’tis folly to be wise.” But “Wisdom is justified by her children;” and Solomon has left a worthy tribute to her worth in the following language, viz: “In her right hand is length of days.”

The worthy and benevolent Cornaro who lived for a hundred years, remarks, “As each can boast of happiness of his own, I shall not cease to cry to them, ‘Live—live long.’” Let many gather wisdom and hope from the example of his life. He is said to have been born with a feeble constitution, and at the age of thirty-five was told by his doctors that he could not live more than two years. Admonished by the warning, he abandoned his pernicious habits; dissipation gave way to regu-

larity, sobriety succeeded intemperance.—For half a century he confined himself to twelve ounces of solid food per day, and during the time was not ill. He placed *sobriety of diet* above all other precautions, but did not neglect others. He avoided extremes of heat and cold, *violent* exercise, bad air and late hours.

That prevention is better than cure, is a true and popular saying; but both patients and physicians have been content to leave the matter in its proverbial form and virtually limit the duty of physicians to the *cure* of disease, ignoring the *noblest* sphere for the exercise of his skill and wisdom, which is to *prevent disease* and *preserve health*.

We are hedged in and governed by laws which are *really* what the Median and Persian only pretended to be—*unalterable*. To obtain a familiar acquaintance with these laws in detail, demands an expenditure of time and means which few enjoy; but each individual *can be taught* to manage his digestive organs and lungs, with almost the same facility that a person learns to control the gate of a mill that sets in motion vast and complicated machinery.

Obedience to the few simple rules which science has deduced from experience will ordinarily secure a good degree of health and long life; while disobedience, with dependence on drugs and medicines, often dealt out in absolute ignorance of their entire effect, can only tend to degradation and suffering; and to prescribe medicine for the cure of a disease which is the result of an unnatural habit unrelinquished, is quackery most inexcusable. In all such cases true science in-

stead of prescribing, *proscribes* spirituous liquors, tobacco, coffee, tea, the disturbing cause. The skill of the whole medical world may be taxed and no permanent relief afforded while the cause of the malady is allowed to continue; but remove the cause and in nine cases out of ten nature alone will restore so far as restoration is possible. The idea that medicine must be given for every ill should be abandoned. All medicinal agents are unnatural to the laws of healthy life, and unless really needed do harm. The physician is but the handmaid of Nature, and in all cases his legitimate sphere is to discover her indications and supply her wants: sometimes rest, sometimes abstinence, sometimes food of a specific quality and kind, and *sometimes* medicines. The highest respect is due the medical profession as a *science and an art*, and the benefit and relief it often affords should not be undervalued. But its abuses, which are many, will not be spared or concealed by men worthy of the profession.

*To overlook or neglect the cause of disease; to give medicine when it is not needed, and to give medicines which entail injury upon the patient, by poisoning the system or creating erroneous habits, are abuses in the profession which call for reform. As no equivalent for life and health can be given, no excuse can be rendered for these abuses. A single instance must suffice to show irrational treatment, which is all too common. We will take a case of plethora, which is an inordinate fulness of the blood vessels, and characterized by redness of the surface, swelling of the veins, and occasionally bleeding from the nose; and is usually*

attended with heaviness, lassitude, dizziness, &c. It may be reduced by vigorous exercise and perspiration; by diminishing the quantity or quality of food; by taking medicines which produce unnatural secretions and discharges, and by blood-letting. Now the first and second means are both natural and harmless, and no less surely accomplish the desired object than the third and fourth; indeed the latter do not accomplish it at all, but give only temporary relief, and often leave the person worse than at first. But the latter are more frequently employed, for the simple reason that patients more willingly pay for medicine than advice; for we must either adopt this conclusion, as the more probable in most cases, or take the other horn of the dilemma and attribute it to the ignorance of physicians.

Well-bred physicians *rarely take much medicine themselves*, or give to their families, and as they grow old in practice give less to their patients, and depend more on regimen and good nursing.

These facts are not without significance; and let it be remembered by all, that of all the cures that can ever be found, there is none that can be so valuable as prevention. Notwithstanding the fall, *the laws of physical life are perfect*, and if obeyed, *they will defend us to the last*.

The following rules are believed to embody wisdom and truth, and are corroborated by the teachings of experience:

1st. *Be cheerful, hopeful and charitable.*

A just God presides over all, and provides for his creatures joy or sorrow, success or

defeat, as is necessary to teach them wisdom.

2d. *Avoid all excesses.* To obey this law of nature and philosophy will require great wisdom and entire self-control, which is rarely or never found; but *every act of obedience* brings a lasting reward.

The disobedience of this law is most common from indulgence of the appetites and passions. It has been said of the teeth that every one lost drives another nail in our coffin, but it is equally true that many dig their graves with their teeth! Dyspepsia is the torment, greater or less, of half the people of every civilized nation. The chief source of which difficulty is excess in quantity of food; which, again, is caused principally by too great variety of dishes at a meal. A person in ordinary good health will rarely eat too much at a single meal made of two or three articles of food. To taste of but a single dish at a meal is the safest and surest rule. Variety at different meals is proper and even desirable; for no single article of food contains all the elements in due proportion for nourishing the different organs and tissues of the system any great length of time. The sleepless instinct of appetite which tires of and single article long used as food, is the call of nature and should be heeded. The above caution, as to variety, is perhaps sufficient for a healthy stomach, but under certain conditions of the stomach and system *all* food is excessive; abstinence alone will suffice. Such a condition is found immediately after great bodily exertion, when the demands of the weary stomach are imperative for rest. Here, also, as in diseased states of the stom-

ach, the instinct of appetite should be consulted and moderately indulged, when nature calls for food; but otherwise abstinence alone is safe. A good relish for plain food should always be preserved by *moderate* indulgence at the table, and *nothing taken between meals or late in the evening.*

Excess of drink is perhaps no less common than excess of food. All drink with food which is not very dry is doubtless an excess. Drinks dilute the gastric juice and thus weaken the power of digestion. If any drink is taken at meals it is better at the close, lest it be used to moisten the food which is the proper office of the saliva of the mouth, or to wash down food not properly masticated.

Excess of heat and long exposure to cold, even of not very low temperature, will seriously undermine the health.

Excess of animal or natural heat is often produced by too severe and protracted exercise in warm weather, and is designated sunstroke. It quickly impairs the tone of the vital economy; hence, hot stoves and heated rooms *are to be shunned* much as is consistent, and vital warmth preserved by *judicious clothing and exercise.*

Of the passions we cannot speak at length. Envy, malice, hatred, are always in excess. No wise man will harbor them in his thoughts. Grief insidiously corrodes like a canker, and slowly but surely kills. Hence to indulge it is a crime. Let the sufferer travel and discover the beauties and harmonies of nature, seek the company of friends, study, read, or write upon interesting subjects, or *rigidly follow some business.* Pure, disinterested, univer-



sal love is much to be desired. It promotes the circulation of the vital currents, strengthens and animates the entire being.

3d. *Bathe the whole system once or twice a week regularly.*

This is essential to health and cleanliness, and may be done with a pint of water and a coarse towel and sponge. Warm water and soap are best for *cleansing* and may sometimes be necessary; but soap should not be allowed to dry upon the skin. When used it should immediately be removed by a second bath of pure water. Cold water is best *when it can be borne without chills*, but otherwise tepid or warm water must be used. NEVER FAIL to excite a glow or sensation of warmth after bathing by gentle and BRISK RUBBING. This will sometimes be best secured by bathing a *part only at a time*, commencing with the head, successively bathing and rubbing the head, chest, stomach, back and limbs, and leaving off at the feet, which is the natural order and least disturbs the circulation. In cases of very susceptible persons this order of bathing is essential. Never bathe when hungry, or fatigued or immediately after eating. A little salt or saleratus added to the water will often be beneficial. *Remember to bathe without chills or not at all.*

A brilliant skin is a certain indication of temperance and cheerfulness, and a prerequisite to beauty. It can only be secured by healthful exercise proper bathing, sobriety and regularity of diet, pure food and pure air. More than *one-half* of all our food and drink passes from the body through the skin by insensible perspiration. This fact

should teach us the importance of proper attention to this delicate and elastic covering.

4th. *Keep the feet and hands warm by exercise rubbing or the foot bath.*

An equal balance of the circulation is essential to health. If the feet are wet, or any part of the clothing, change the clothing for dry soon as possible after vigorous exertion ceases, and do not allow wet clothes to dry upon the body. They absorb too much animal heat and are otherwise injurious.

Do not remove damp clothing from the body, which is already warmed by the natural heat of the system, and replace it with garments that are *either damp or cold*; nor allow cold air to chill the body while making the exchange. Hang the garments by the fire a few minutes before putting them on, and make the exchange if possible in a warm room.

If the head aches, wet it with cold water, put the feet in warm water for twenty minutes, and then apply mustard drughts to the soles, which with abstinence from food will generally suffice to restore the balance of circulation and relieve the head. If these means are not sufficient, and the bowels are constipated or irregular, swallow not a particle of medicine, but by the advice of the best physician that can be found, one who has been well educated in his profession, and has sufficient regard for life and health to discard bleeding and the internal use of poisonous minerals.

5th. *Discard the constant use of the following articles, viz: ardent spirits and malt liquors, tobacco in every form, tea, coffee, swine's flesh and*

*lard, opium, pepper, ginger, mustard, spices, unripe fruits, confectionery, rich gravies and all highly seasoned dishes.*

That some persons have constantly disobeyed this law and yet lived in tolerable health, and died at an advanced age, does not in the least prove that these articles are not injurious to the human system, and should be very rarely used. Some stomachs have it is said, digested steel, but this does not prove that it is suitable for food. Especially should the young be reared in strict accordance with this law, for it should be remembered that *conditions, and food of specific kind and quality* most powerfully affect the health and development of the individual *in the earliest period of its life*. In other words, the child is far *more susceptible* than the adult. As a single illustration of this law in the animal kingdom, we may mention a fact well known by those acquainted with the habits of the honey-bee. If by accident the queen be destroyed, or purposely removed for the sake of experiment, the bees immediately change the cells of two or three neuter eggs into *royal* cells by changing their form and enlarging their dimensions; and when the larvæ from these eggs come forth they are supplied with royal jelly, an aliment very different from the bee-bread with which the worker-grubs are nourished. After going through its transformations the grub thus treated comes forth a perfect queen, differing materially from the neuter into which it would otherwise have changed. This change of development is chiefly caused by difference in quality of food. Parents can bequeath no richer inheritance

to their children than a sound and vigorous constitution and a well disciplined mind.

Enough has been said and written by wise and benevolent men against the use of intoxicating drinks to require no further mention here. Coffee, as many know from experience, will soon debilitate the most healthy digestive organs if continually used, and with its companion tea should be reserved for remedies in certain exhausted conditions of the vital economy.

Pork and lard we expect will still be used by many to engender scrofula, humors and cancer. A little cream and butter will form a substitute for lard in families who really wish to carry pure and healthy bodies. If any one desires to know the effect of mustard upon the stomach, let him apply a plaster of the same to the outside for half an hour. If continued it will raise a blister on the skin. Most of the other articles mentioned are scarcely less injurious.

6th. *Carefully note what articles of diet, among those not entirely excluded, best agree with the system and act accordingly.* So various are the circumstances and modes of life under which the system must be nourished that no special diet can be prescribed which shall best meet the wants of all. A laboring man requires more concentrated and nutritious food than one whose employment demands less bodily exertion. Such diet is supplied by fine flour, meat, beans, onions, potatoes, sugar, preserves, &c. But the sedentary man will choose the Graham, Indian, rye, or oatmeal, stewed fruit, milk, and vegetables, with a little cream and sugar. In all cases *moderation and*

*thorough mastication of the food in the mouth* is a prerequisite to health and enjoyment. Lean meat—especially beef steak—furnishes ready nutriment for muscle, and fatty meat for the production of animal heat, but the latter *contaminates and corrupts the fluids of the body* unless in very cold climates.

*Let any one troubled with humors or sores, use an exclusively vegetable diet.* Remember this use it, publish it, and save your friends from the hands of merciless and rapacious quacks, whose “wonderful cures” are not to be desired.

Sores are to the system what the safety valve is to the steam engine, or the craters of volcanoes to the earth. They are the outlet to disease, the mouth or window out of which nature throws the poison; and if injudiciously closed while the disease remains in the system, what they would have discharged will be thrown upon more vital organs, causing consumption or fatal congestion, as certainly as the boiler will be shivered if all escape of steam is prevented while the fire is continued. Quench the internal fires and the volcano becomes extinct.

7th. *Avoid a stream of air, or sensation of chill, which can cause a sudden check of sensible perspiration, as you would a poisoned arrow.* While free perspiration continues, there is no danger, except from excess of heat; but the moment exertion ceases, provide extra garments or continue moderate exercise, and allow the temperature of the system to fall gradually. A neglect of this law is the every day cause of fevers, rheumatism, colds, and consumption. When the vital powers

are exhausted by protracted exertion or fasting, there is *increased* danger. At such times, like the mercury in the barometer before a fearful storm, the index of life, if exposed to chills, falls with appalling rapidity. When flannels are worn they should be left off at night and dried.

8th. *Preserve the Teeth.* To obey this law will require an expenditure of time amounting to about two days in a year or four minutes per day. The wages offered in this service are in ordinary cases, the use of a good sound set of natural teeth instead of artificial, with exemption from toothache and dentists' bills, aside from the effect on the general health, which is by no means inconsiderable. If the remuneration is sufficient and you wish to engage, provide a soft brush and tooth-pick made of quill or horn, which are all the implements that will ever be needed, provided you enter the service with a capital stock of sound teeth and a good constitution. Never allow profane or insulting language to escape through the teeth. It sometimes causes them to fly down the throat. Avoid quack doctors, those who give quicksilver, and reckless dentists, who may loosen your teeth with calomel or corrode them with acids. Do not expose the teeth to hot liquids or hot air from a pipe. Hot drinks not only injure the teeth but the coating of the stomach. On the other hand avoid ice-water, very cold food, and exposure to cold air. The latter can be avoided by breathing through the nose and observing silence when exposed to keen cold air. To breathe cold air through the nose not only protects the teeth but the lungs, and hence is

doubly useful. Nature is a true economist.

Do not bite hard substances or in any way wrench the teeth in their sockets. Vinegar, very sour apples, confectionery, and all acids are injurious to the teeth; also all substances which tend to disorder digestion and injure the general health, especially in childhood and youth. So much for precautionary measures; besides which it is necessary to *keep the teeth clean*. With the pick remove all particles of food that stick among the teeth and use the brush with tepid water. If cold water must be used hold it in the mouth a moment to remove the chill. This with strict propriety should be done at the close of every meal. A little shaving soap or Castile soap applied with the brush once or twice per week is useful, and a little salt added to the water occasionally is recommended.

‘What pity, blooming girl, that lips so ready for a  
lover  
Should not beneath their ruby casket cover one tooth  
of pearl!  
But, like a rose beside the church-yard stone,  
Be doomed to blush o’er many a mouldering bone!

9th. *Pay your debts and keep your word.* The relation of this rule to health may, at first, seem paradoxical. The great power of the mind upon the body has long been noticed by men of medical skill. A very worthy and honorable physician once remarked to the author: “Conceit can cure, and conceit can kill.”

How else explain the magical effect of bread pills and pure spring water when the mind is concentrated by direction of the attendant? Matter is subservient to spirit by the fulfill-

ment of certain conditions. Spirit is the substance, matter the form, which the spirit assumes; the form changes, the substance remains the same. But the practical application of the effect of mind upon matter is to make conditions favorable to the highest exercise of its powers; hence the rule given above. Debts oppress the spirit, and are to be considered an evil not to be allowed in the absence of greater ills. Again, a broken promise destroys confidence, which, par excellence, is the young man's capital; therefore loss of confidence may involve in debt, debts oppress, and oppression engenders disease of protean forms.

To obey the above rule will require the earnest pursuit of some useful trade or employment. All, even the so-called rich have debts to pay, although not always acknowledged. Humanity has claims upon all. A distinguished London banker has nobly acknowledged the claim by founding several Institutes for the diffusion of useful information among the people. In one of the schools largely aided by his munificence you may read upon the wall, "EDUCATION—A DEBT WHICH THE PRESENT OWES TO THE FUTURE." A wise man will not repudiate it. Indolence and over-taxation should be equally avoided. Every portion of the system, physical and mental, demand daily exercise and rest. Motion is the exercise of the physical, thought of the mental. Cessation of motion allows the body to be invigorated; cessation of thought, as in sleep, re-invigorates the brain. When the body cannot rest, as in convulsive disease, it dies, and sleeplessness protracted is the



first step to madness. Too little rest and sleep are false economies of time and productive of disease.

**RULE FOR SLEEP.**—Retire to bed at a uniform, early hour; rise as soon as nature wakes you up. Day-sleep may be allowed only when the usual hours have been necessarily encroached upon. Nature cannot be defrauded. Bedclothes should be light upon the chest. A small weight there will oppress the lungs. Mattresses are preferable to feathers, especially in summer. Feathers in warm weather injure the spine. Children impart vitality to the aged and will suffer if allowed to sleep with them. Let the child have a separate bed. Sleeping rooms should be airy and well ventilated and the bed well aired daily.

The following beautiful and truthful language is from Hassar Imma, an Arabian: "Start from thy couch betimes; the moments of the morning are sacred and salubrious; then the genii of health descend and communicate with those who visit the herbage of the field while rich with the dews of heaven. How pure and sweet the smell of the air in this unpolluted state before it is contaminated by corporeal effluvia! The fragrance of the groves will regale your senses, and the melody of birds allure your hearts to gratitude and praise.

"Forget not to mingle moderation and abstinence even with the holiest rites of wedlock. A proper and habitual restraint in conjugal pleasure is like incense to the flame of the altar. So far from quenching, it cherishes and improves the heavenly fire. Healthy,

happy, vigorous and beautiful are the offspring of chaste and rational love."

**BREAD-MAKING.**—Bread is the staff of life; it strengthens and warms us. To be able to make good wholesome bread is really a desideratum, an accomplishment, which all sensible young ladies will seek to acquire, and which every sensible man will truly value. The most nutritious and wholesome bread is made of coarse wheat meal mixed with water and well baked in an oven; but art has interfered to pamper the appetite and make a curse of what is by nature a blessing. Various mixtures of yeast, cream of tartar, saleratus, soda, &c., are used by art to make bread "light," all of which act in the same manner, i. e., by producing in the dough an invisible substance called carbonic acid gas.

In the use of cream tartar and soda in making bread, a certain definite quantity of each will mix and form carbonic acid gas upon the application of heat, and if there be a surplus, that surplus remains in the bread as cream of tartar or soda; hence, one item of skillfulness in making healthy bread is to put in the exact amount of the articles named, for in proportion as either is in excess, there is laid the foundation of disease and death. But few servants or breadmakers will be exact about these points, hence in strict propriety these articles ought not to be used. If there is too much soda or saleratus the bread will be yellow, the natural acid of the gastric juice of the stomach will be neutralized, digestion will not be properly performed, and the body will be harmed. Yeast answers the same purpose as cream of tartar and soda. As

soon as the dough in which it has been mixed is placed in a heat of from seventy to ninety degrees, Fahrenheit, it begins to rise, that is, it begins to be puffed up by the globules of carbonic acid which are let loose; we call it fermentation; it is decomposition; it is the first step towards destruction or putrefaction. which would take place in time if not exposed to the greater heat of the oven which arrests the throwing off of carbonic acid; the hard crust on the outside of the loaf keeping it within the loaf in spite of the greater heat. Whenever bread is sour, it is because the fermentation had continued too long or under too great heat which burst the little vesicles of carbonic acid gas and allowed the bread to fall.

Some bakers use an ounce of alum in a hundred pounds of flour. This makes the bread lighter and whiter, and enables a loaf to retain more water, so he gets more money and his customers less bread. By studying the principles mentioned the reason will be seen why too *little* heat in baking "raised" bread will make it sour or heavy. Too great heat will burn the outside while the inner part is not cooked. Experience alone can impart the proper instruction. Warm bread, newly baked, contains heated gas which is injurious to delicate stomachs. When cold, it may be toasted without being liable to this objection.

THE SENSE OF VISION.—Reading while in motion is very pernicious. The slightest motion of the body alters the focal point and requires a painful straining effort of the muscles of the eye to readjust it. Reading by artificial light is not desirable if daylight can be used. *Never* read by twilight. *Never*

sew upon dark materials by artificial light. Gazing at the sun or its reflection in water is very injurious. The world is a looking-glass; and, as we show to it a sour or pleasant countenance, will exhibit to us a sour or pleasant face in return.

**CURE FOR CONSUMPTION.**—The remedy about to be given is believed to be superior to cod-liver oil, tar, hypophosphites, or any other so-called specific; and is within the reach of all. Consumption signifies a “wasting away” of the powers of life: hence anything that will enable the system to appropriate that which will nourish and support it is a valuable remedy. The great desideratum is to get up a good appetite and a good digestion. A good circulation of the blood and fluids of the body is necessary to a good digestion; and over the circulation man has not directly any control, but indirectly he has, and that is through respiration or breathing. Respiration promotes the circulation, and respiration is in a large degree, under the control of the voluntary muscles. Now for the remedy. It is *labored breathing*, or the persevering practice of deep and full respiration in the open pure air. This promotes the circulation, circulation promotes digestion, which repairs the waste and perfects a cure. A plain but *nutritious* diet, good company and *judicious exercise*, are necessary concomitants of the remedy. The persevering application of these measures will prove infallible in all cases where a cure is possible. More specific directions in regard to diet and exercise for individual cases may be needed, which may be obtained from any well educated physician.

**SCROFULA.**—Scrofula is a term derived

from a Latin word, which means a "sow" because it is said that swine were affected with that disease. Thus the devil whose name is "Legion" is sent back to the herd of swine in very truth. (The more philosophic opinion is that eating swine's flesh is the frequent cause of serofula.) It manifests itself, in some, in lumps, or a variety of breakings out on the skin; in others, it causes some internal malady. In either case the essential disease is the same; is in the blood, and the attempt should be to eradicate, not to cover up.

If there is an external manifestation, external appliances can never radically cure; their tendency is to suppress—to drive inwards, and the whole history reads, "cured, then died." Salt Rheum, caused by an inordinate use of salt and salted food, is a form of serofula, and afflicts persons for many years, then sometimes disappears to the great gratification of the patient. The next report is "consumption," or "water on the brain." Medicines may relieve temporarily but no permanent cure must be expected except from a change in the habits of life. Medicines as generally given, more frequently aggravate the error and hasten the fatal result.

The application of the principles and rules of life and living as herein prescribed, will hold serofula in abeyance. Some mild remedies may assist while making the change of habits, but must not be relied upon for a cure. Mineral poisons will in all cases only aggravate the malady.

CONSTIPATION.—This is one of the first symptoms of chronic indigestion, and is the almost certain precursor of many far more se-

rious maladies. Suffieient attention has never been paid to it either by patient or physician. The usual treatment by active cathartics only aggravates the difficulty. Nature demands a removal of the cause. Improper food, want of attention to the natural promptings of the bowels, mechanical pressure, and nervous derangements are prolific causes. No one should ever hold the bowels in check *if it be possible to avoid it*. Such a practice may lead to untold suffering.

Salted meat, salt fish, old cheese, doughnuts and all food cooked in butter or lard, crackers, *fine* flour, and all concentrated food, such as animal oils or fats, much sugar, and sweetened food, *should be avoided* by those troubled with constipation.

Graham, or coarse bread, rye bread and rye pudding, baked and stewed apple, have a tendency to relieve costiveness. Hominy or samp sometimes agrees well. To be effective the diet must consist entirely of these articles and *not mixed* with various other indigestible substances. A little milk and cream and soft boiled eggs are generally admissible.

Every weight should be removed from the bowels, the dress and all the garments suspended from the shoulders, and the bowels repeatedly pressed upwards, or what is better, drawn upwards by raising the shoulders, and exercising the intercostal and abdominal muscles several times per day. In some cases of female weakness, an abdominal supporter may be useful for a time, but proper means should be used to invigorate the whole muscular system.

Mental discipline will accomplish much.

A determination to move the bowels at a regular hour of the morning, with sufficient perseverance, will generally prove efficient; just after breakfast should be preferred. If the above means are not sufficient, a mild laxative, extract of dandelion root, or a tea of the same, or syrup or extract of bitter-nut bark, may be used until a regular habit is established.

FEEDING AND CARE OF INFANTS.—We doubt not the love of parents for their children. 'Tis a beautiful provision by the Author of nature whereby these tender plants may be unfolded in beauty. But the question of moment, involving the curse or blessing of both parent and child, is, *do I wisely love?* No one dare affirm it who has any knowledge of the laws of life. He knows that they are constantly violated; but we can only mention within these limits one common fault,—a *crying* sin, for it produces more crying and fretfulness than any other cause. 'Tis *irregularity of diet*. Always feed at regular hours, and give nothing between meals. The infant has a quicker pulse and breath—really lives faster than adults, and requires its natural food, or substitute, once in two or three hours during the day, but nothing at night. These hours should be regular. When the child has teeth to masticate solid food it should then be fed only three times per day. *Wise* love and *true* affection will not indulge a child to his certain injury. Uniform obedience to physiological laws will save the child from suffering, and ensure his blessing upon the parents. The same laws which govern healthy adult life should be more strictly ob-

served with children, because of their greater susceptibility. The practice of bandaging the infant's body at birth is a murderous one, a relic of the dark ages, and should never be allowed. The slightest compression of the chest at this early period causes deformity and lays the foundation of life-long disease. The attending physician is culpable if he neglects this physiological fact.

DIFFERENCE OF GREEN TEA FROM BLACK. —'There are two great districts in China, one for black, the other for green tea.

The plant raised in the green tea district is stronger, and the leaves are somewhat larger than the black tea plant, but the color of both is the same. The essential difference lies in the mode of preparation. A natural green can be given to the leaves of either plant, if they are put in the roasting pan shortly after being plucked, and the whole drying process finished rapidly. The natural color of the black tea leaf is lost by allowing the leaves to lie together in heaps for several hours after being gathered. In the preparation of the green tea the color is not merely preserved, but the leaves are painted and dyed to make the tea look uniform and pretty, since teas so painted always bring a better price in the market. For this purpose a powder of gypsum and Prussian blue (ferrocyanuret of iron) is used in the proportion of about one-half pound of coloring matter to one hundred pounds of tea. The Chinese never drink dyed teas themselves, but sell it to those who prefer a mixture of gypsum and Prussian blue.

NURSING, OR CARE FOR THE SICK.—Pa-



tients who have the *best medical advice* often die for *want of proper nursing*. It is hoped that the example and "notes" of Florence Nightingale will induce more of the gentler sex to qualify themselves for this useful position. Some of the most important things which will receive the constant attention of every good nurse are air, food or nourishment, medicines left by the physician, warmth of the patient, bed clothes, cleanliness and light.

Pure air is the most important of all remedial measures. Never be afraid of open windows when the patient is in bed. With proper bed clothes and hot bottles if necessary, you can always keep a patient warm in bed, and well ventilate him at the same time. The time when patients take cold is when they first get up after the exhaustion of dressing and the relaxation of the skin from lying in bed. The same temperature which refreshes the patient in bed, may destroy him just risen. At such a time a temperature must be secured which will prevent chills. Patients often starve from indiscretion, neglect or ignorance in regard to nourishment. Not only must proper food be given, but at the right times and quantities. Cream seldom disagrees, and is easier of digestion than milk. Florence Nightingale says of cream, "In many long chronic diseases it is quite irreplaceable by any other article whatever." Tomatoes in small quantities are generally harmless when anything at all can be taken. Eggs and cheese frequently disagree, but when craved by the patient should be given in small quantities. Milk is a valuable article for the sick, but the least change or sourness makes it

objectionable. Buttermilk is less objectionable than milk after it is changed. Indian gruel is generally safe. But the main question is what the patient's stomach can assimilate or derive nourishment from, and generally the patient's stomach, but not the patient himself, is the best judge.

**WATER GRUEL.**—Mix two table-spoonfuls of Indian or oat meal with three of cold water. Have ready a quart of boiling water in a saucepan or skillet, that is *perfectly clean*; add gradually, while stirring, the mixture of meal, and boil moderately for *one hour*. Skim off the scum that rises and season with a little salt. If gruel is scorched in preparing, or for any reason is not nice, throw it away and make more. Be scrupulously neat in serving up food for the sick. Use your prettiest dishes and finest napkins. The eye and taste of the patient may be unusually critical.

**MILK PORRIDGE.**—This is made much like gruel, only using flour instead of meal, and part milk instead of water. It should be cooked before the milk is added, and only boiled up once afterward.

**FRUMENTY.**—Bruised wheat boiled in water until quite soft; thin with milk, sweeten and flavor according to taste.

**CAUDLE.**—Into a pint of thin gruel put, while it is boiling hot, the yolk of an egg, beaten with sugar, and mixed with a table-spoonful of cold water, a glass of wine, and some nutmeg. Mix well together. A nourishing, restorative mixture given in convalescence.

**CHICKEN PANADA.**—Take the white meat of a boiled or roasted chicken, free it from

the skin, and cut it into small morsels; pound these in a mortar, with an equal quantity of stale bread, and a little salt, adding gradually some of the water in which the chicken has been boiled, or some beef tea, until the whole forms a thin liquid paste. Put this into a pan, and boil for ten minutes, continually stirring.

**BOILED FLOUR.**—Take of fine flour a pound, tie it up in a linen cloth as tight as possible, and after frequently dipping it into cold water, dredge the outside with flour till a crust is formed around it, which will prevent the water from soaking into it while it is boiling. Boil for a long time, permit to cool, when it will become a hard, dry mass. This is to be grated and prepared like arrowroot. A good diet for children in diarrhœa, &c.

**WINE WHEY.**—Milk, two-thirds of a pint; water, one-third of a pint; maderia or other wine, one gill; sugar, one dessert spoonful. Place the milk and water in a deep pan on the fire, and at the moment it begins to boil pour in the wine and sugar, stirring briskly while it boils for about fifteen minutes. Lastly strain through a sieve. This is excellent in all forms of fever, given in small quantities. Take a wineglassful at a time either cold or tepid.

**BEEF TEA.**—Cut thin slices of fresh lean beef, put it into a large-mouthed bottle or jar, add a little salt and water, place the vessel in a kettle of boiling water for one hour and then strain. No particles of fat should be used. This has been retained on the stomach when nothing else could.

**TOAST WATER.**—Toast a slice of stale

bread till well browned; put it into a pitcher and pour over it a pint of boiling water. After two hours decant the water. Pleasant drink in febrile affections.

A careful nurse will keep a constant watch over her sick, to guard against the effects of the loss of vital heat.

In certain forms of disease, there is a constant tendency to the decline and ultimate extinction of the vital powers by the call made upon them to sustain the heat of the body. Cases where this occurs should be watched with the greatest care, and the feet and legs examined by the warm hand every few minutes, and whenever a tendency to chilling is discovered, hot bottles, hot bricks, and warm flannels, with some warm drink should be made use of until the temperature is restored. The fire should be replenished if necessary. Patients are frequently lost in the latter stages of disease from want of attention to such simple precautions. The nurse may be trusting to the patient's diet, or to his medicine, or to the occasional dose of stimulant which she is directed to give him, while the patient is all the while sinking from want of a little external warmth. Such cases happen at all times, even during the height of summer. This fatal chill is most apt to occur towards morning at the period of the lowest temperature of the twenty-four hours, and at the time when the effect of the preceding day's diet is exhausted.

Let no one ever depend upon fumigations for purifying the air of a sick room. The offensive thing itself must be removed far as possible. Give *free ventilation*. One

of the best and most pleasant disinfectants is *coffee*. Stew the prepared powder of the Java bean over a moderately heated iron plate; or traverse the house with a roaster containing freshly roasted coffee. The *onion* is a superior disinfectant. Two or three good sized ones, cut in halves and placed upon a plate on the floor will absorb the noxious effluvia very quickly. *Burning tar* upon live coals of fire is said to act like magic in clearing the house of the odor of the skunk or the virus of small pox. The chlorides of soda and lime are much used as disinfectants. The methods first mentioned are in most cases to be preferred.

Damp towels and clothes should not be left to dry in the room, but carried out. If dried in the room the moisture remains in the air. The best way to remove dust is to wipe with a damp cloth. Dusting as usually done means nothing but flapping the dust from one part of a room to another with doors and windows closed. 'Tis better to leave the dust alone unless it is taken away from the room. Light for the sick is a need rarely appreciated. They want not only light but sunlight. The sun is not only a painter but a sculptor. You admit that he does the photograph. He has quite as real and tangible effects upon the human body. Let the patient be able to see from his window without rising or turning in bed, sky and sunlight at least, and landscape if possible. A pleasant view, a variety as to flowers and especially light, cheers and enlivens. The cases of disease on the dark side of an extensive barrack at St. Petersburg have been uniformly for many years more

frequent in the proportion of *three to one* than on the side exposed to strong light.

The practice of shutting out the light from rooms on account of flies, often leads to disease, and sometimes insanity.

## A CRITICAL ESSAY ON THE NATURE AND USES OF TOBACCO.

The object of this essay is to evoke science and elicit truth. No man is perfect or possessed of infinite wisdom. It is recorded that "*Jesus* increased in *wisdom* and stature, and in favor with God and man." Such is our privilege, such the path of honor and happiness for the race. This essay is now open to criticism, and if in rooting out the error, ye root out also the truth your labor is vain.

"Truth crushed to earth will rise again,  
The eternal years of God are hers."

Botanically considered, tobacco belongs to the natural order of plants called solanaceæ, or nightshades. This family embraces sixty genera, or kinds, and about 900 species, which flourish mostly in the torrid zone, but are found also to some extent in the temperate zones.

Of the sixty kinds of this order of plants, a large portion are pervaded by a narcotic principle, rendering the herbage and fruit dangerously poisonous, and furnishing some of the *most active medicines*; such are the genera Hyoseyamus, Atropa, Datura and Nicot-

tiana, or in the English language, respectively, Henbane, Belladonna, Stramonium, and Tobacco. The later genus, which has several species, was called Nicotiana from John Nicot of Nismes, or Languedoc, who sent a specimen of it to France about the year 1560. The Virginia tobacco, which is considered superior, is a native of Central America, and was first exported to Europe in 1586. Sir Walter Raleigh has the unrivalled honor of first introducing the practice of smoking into England, and in his house at Islington is still to be seen a shield bearing his arms, with a tobacco plant at the top. I will not disturb the ashes of the illustrious dead by comment upon his escutcheon, but cannot forbear the remark that the evil that men do lives after them. Between five and six thousand hogsheds of tobacco are annually shipped to Great Britain from one single city of these United States. It is largely exported from the Southern and Western States to almost every country on the globe, and its use has become almost universal—a striking illustration of the *force of habit*. Its first use produces a deadly sickness, and it is only by repeated and painful trials that it can be tolerated. Taken into the stomach it is a powerful narcotic poison.

Hence from the nature of tobacco, the botanist would infer *prima facie* that it is a plant unsuitable for food or the habitual use of man. But since a knowledge of the *uses* of plants comes within the province of botany, let us ask the use of tobacco. For what was it made? The answer to this question must be interesting. It is often asked by the tobacco user.

The botanist assigns it a place among the active and powerful medicines. But the medical profession, if we may be allowed to except those who practice upon themselves, almost entirely repudiate it as a medicine. Its chief use in medicine has been to relax the muscles in dislocations of bones, tetanus and spasmodic croup, but so deadening is its influence that it is considered unsafe, and such men as Professors Crosby of Hanover, and Waring of Washington City, have rejected it as unsafe for such purposes. Its reputation as a medicine is not therefore settled; yet it is to some extent used, but more generally for outward applications than as an internal remedy. Its use in destroying vermin upon plants, sheep and lambs is well known to be *effective*. This is no doubt a legitimate use. Besides these uses it furnishes food for an unsightly worm, which takes the name of its food—the tobacco worm, and the rock goat of Africa. All other animals except man so far as known, reject it. Man naturally rejects it, as I have already said, but forces nature into compliance. So much for the botanical aspect of the weed. Let us now treat it medicinally. In addition to properties already mentioned, it is an emetic, and if applied in the form of smoke to the coatings of the bowels, cathartic. Snuffed up the nostrils it excites violent sneezing and a copious secretion of mucous, and when chewed it increases the flow of saliva. Five or six grains of the powdered leaves will generally induce vomiting, but is apt to occasion such excessive and distressing nausea that it is seldom administered by the stomach. Moderately taken it calms inquietude and produc-



es a state of languor and repose which for those who have become habituated to the impression, is said to have great charms. In larger quantities it gives rise to confusion of the head, dizziness, stupor, nausea, vomiting, convulsions and death. It strikes its first blow directly upon the nervous system—the citadel of life. This science has proved by experiments upon lower animals. Its first and immediate effect is to stimulate the base of the brain, and through that the whole nervous system, which increases the action of the heart or arterial circulation. This effect is quickly followed by a reduction of the nervous and arterial power, which we call the secondary effect of a narcotic. Let a *single* cigar be smoked, or the habitual use of tobacco be abandoned for forty-eight hours, and the true effects will be discovered, while under the constant use the secondary effect is lost, or rather not discovered by reason of the constantly renewed stimulus, which keeps the vital power upon the strain, and shortens the natural period of life; a result always constant from the use of unnatural stimuli. The natural stimuli—as plain food, innocent amusement, music, &c., are without doubt just sufficient to keep the vital engine at a safe and healthy speed, and if the engineer pours tar upon the fire, or screws down the safety-valve, which human reason represents in man, both of which the intemperate man does, we regard him reckless of life and property.

*It is a paradox, a strange fact, that the most valuable thing which man possesses, viz: his own life and health, with a knowledge of the*

laws which govern them, is the last thing to which he applies his reason. The subject to be sure is complicated and mysterious, demanding a well matured reason and sound judgment, but if any one will apply his reason he may learn to run this delicate machine of physical being with safety to every organ with almost the same facility that he learns to run an engine on the railroad.

I was speaking of the medicinal properties of tobacco. In the same *form* as opium it has about three times the *strength* of that drug. Two or three drops of the essential oil put upon the tongue of a cat or dog, destroys life. The odor of the oil may be found in an old tobacco pipe; yet *physicians*, so called, are constantly telling their patients that smoking is harmless. It seems to me that such physicians must lack one of two essential things for a good physician, wisdom and honesty.

The habitual use of tobacco gives rise *sooner* or *later* to one or more of the following symptoms, viz: weakness of the digestive organs, torpor of the liver, confusion of the head, dizziness, debility, emaciation, loss of energy and muscular power, palpitation of the heart, palsy, cancer, fatal nightmare and delirium tremens, or symptoms similar. This I say by reason of the popular opinion that delirium tremens only arises from excessive use of alcohol.

With such a train of symptoms, which an intelligent and observing physician can hardly fail to discover, we should not expect the tobacco disease would originate from his prescriptions, but like the doctor who said he

could perform the cure if he could change the ease to one of fits, for he was death on fits, they *create* the tobacco disease, and then, *unlike* the fits doctor, find themselves inadequate to the cure. The fact is, I believe that tobacco *rarely* or *never* cures disease. Persons may perhaps be found who will state that they have been cured with tobacco a hundred times. But their testimony proves too much. To cure the disease a hundred times is ninety-nine times too many. Few other remedies would be pursued with such persevering assiduity as this. There is, indeed, a lurking suspicion among tobacco users that all is not sound in Denmark, but they continue to flatter themselves with the delusive idea that they alone are in possession of the secret, and listen to the voice of the charmer, till the silver cords are loosed and the golden bowl is broken at the fountain.

Many chewers, probably, take enough every day to kill three healthy men unaccustomed to its use. Divide a large chewer's twenty-four hours quantum into three parts, and compel each of the three to use a part in the same length of time. They would not probably survive to complete their portions. This may be doubted, and the experiment cannot be tried. But let me illustrate in a measure, by experiments with doves, which are generally repeated in the lecture room. Place a dove in a glass receiver over a water bath which confines the air. After the dove becomes somewhat stupid from long confinement in his limited portion of air, which by repeated breathing has been deprived mostly of oxygen, and its place supplied by carbonic

acid gas, let another dove right from the pure air be introduced into the same receiver, by plunging it through the water. The dove last introduced immediately shows signs of discomfort, and presently dies, while the stupid dove, which has breathed the same air for hours continues to live. This experiment shows how nature will gradually conform as best she can to her resources, but does not prove carbonic acid gas harmless to life. Nor does the fact that moderate tobacco users sometimes live to old age, prove tobacco harmless to the human system. If such instances are adduced as proof that the moderate use of tobacco promotes health and longevity, then by parity of reasoning, we prove that alcohol, opium, arsenic, and other poisons, promote health and longevity; for many cases of old age may be mentioned which were reached under the constant use of these articles. In certain parts of Europe, arsenic is habitually used, and thought by the users to preserve youth and vigor; and it is recorded in history that Methridates daily accustomed his system to poisons, as a preventive of assassination by poison.

These facts prove nothing but the native strength and firmness of such constitutions, else we are forced to the conclusion that poison does *not* kill, and all the train of morbid symptoms which follow the use of these articles must be assigned to other causes, forming an argument which we call in Geometry *reductio ad absurdum*. But no argument is too absurd to satisfy any unnatural appetite. The tobacco user believes apparently, and perhaps sincerely, that instead of des-

stroying life, it actually tends to sustain it, and in confirmation of this belief, it is said that sometimes the Indians, in their lengthy hunting excursions, get out of food, and absolutely save themselves from starvation by the use of this article. That tobacco under such circumstances will prolong life a little space I do not doubt, but that it has one particle of nutriment to sustain the system, I do not believe. In some acute diseases the very severity of the pain may waste the patient's strength and shorten life. In such extreme cases the physician is justified in administering opium, or some other powerful narcotic. In this manner tobacco, by paralyzing the nerves of the raging stomach, and thus allaying the gnawings of hunger, may prolong the life of a starving man. In all such cases the narcotic is but a *choice of evils*. As a narcotic tobacco will sometimes relieve spasmodic asthma and croup, and spasmodic strictures of the bowels and other channels of the body, but does not *cure*. It rather tends to increase the probability of a recurrence of the same difficulty, and since its use in all its forms is considered by the medical profession unsafe, and there are other milder means of reducing spasms, its use as a medicine in the profession is somewhat rare.

Let me now call attention to the one strong argument of the tobaceonist, by which he gets great gain, as the Ephesians by their silver shrines, viz: it is a luxury. This argument, hardest of all to meet, and only second in potency for evil, as fashion stands at the head, to lure the young; this argument, stronger than any other with the habitual

user, rendering the habit *more difficult of removal* than *any* other, even the use of stimulating drinks; this argument, I repeat, is a *libel on human nature*. So far from being a luxury, unperverted human nature cannot tolerate the weed. The whole physical being revolts at its touch, and the stomach *casts it forth* as a loathsome thing. The brute creation, with two exceptions, reject it, and cannibals will not even eat the flesh of its consumer. Yet it is a fact, as we must confess, that an animal, not well defined by naturalists—a sort of nondescript—courts the destroying angel by its odor and its essence. Like all genera of animals and plants, there are several species of this; some more attractive in their habits and others *less*. Like birds and man they are gregarious, and it is noticed that the several species generally congregate together. The face of this animal is said to be angelic, and even divine, but it is in one of the species disfigured by a small but rude *tavern* sign, suspended from each corner of the mouth, which reads. “Inn for tobacco.” It is usually thought to be a step from the sublime to the ridiculous, but here the two seem to commingle. “God made man upright,” says Solomon; “but he has sought out many inventions.”

Losing sight of God and his attributes, man indulges the idea that he can excel the Almighty in devising ways and means of human happiness. Unable to read the law of Deity revealed in his own constitution, unable by the blindness, entailed upon him by erring parents, to discover the abundant natural resources of happiness, he appoints himself a

committee of ways and means to devise artificial resources of enjoyment. The effect is disastrous. While the natural sensibilities of the unartificialized man are awake to the variegated beauties furnished by the different kingdoms of nature, and their possessor is feasting on the rich luxuries which Heaven has spread over earth, his mind clear and comprehensive, his soul illumined with truth and wisdom, while his spirit communes with angels and the Father of light, the independent man is working hard at the mill grinding the weed, expressing its juice, and corrupting every fluid and tissue of the body. For proof of this prepare a bath for an inveterate smoker or chewer, and get up a perspiration for an hour or more while in the bath. The room will become scented with tobacco, and the water of the bath will, by virtue of its poison, destroy the vermin of plants. With the body thus saturated the mind is beclouded and the soul incarcerated in prison walls. For man is a unit, i. e., while living here in this present state, his spirit, soul and physical body are inseparably connected. As is the body so is the mind. Let the physical body be rendered impure by noxious and subtle poisons, as alcohol, opium, tobacco, coffee, or by any intemperance in eating and drinking, or even by neglect of judicious exercise, and the mind suffers equal injury. The ear is not equally delighted with the sweet concord of sounds, the busy hum of nature, the singing of birds and the harmonies of music! the eye fails to discover the rich beauties of color, symmetry and form; the delicious odors of the field and garden pale before tobacco, taste is per-

verted, touch uncultivated and obscure, while the possessor of invaluable gifts from mother Nature turns the cold shoulder upon his benefactress, and worships at the shrine of tobacco. This devotion is the keystone to the arch of his life. "The rest which there are put, is nothing till this comes to bind and shut." He can work hard and long, go without food, and subject himself to many other inconveniences, but *must* have his tobacco, is lost without it. If a deacon in the church he can't enjoy his religious meeting. This is no phantasmagoric representation. Allow me to substantiate by introducing a deposition. "I a deacon in a Christian church, in regular standing, thus depose and say, if I go to conference or prayer meeting without first smoking or taking a chew of tobacco with me, I cannot enjoy the meeting. I cannot speak or pray well without it; the meeting passes like a dull and heavy task; I enjoy none of its exercises; and I long to have it close that I may procure relief. But when I previously smoke or carry my plug of tobacco with me, I then can enjoy the meeting, can talk and pray, get good and do good, and all goes well." The name of this deacon is withheld. His inspiration, you readily perceive, was not of the Holy Ghost, but of tobacco; not from above, but from the vegetable kingdom below him. Tobacco and the Holy Ghost can no more dwell together in the same person than the Holy Ghost and alcohol. An elderly lady, professedly pious, but who allowed for many years her devotions to her pipe to have the mastery, one night dreamed of an ærial flight to the regions of the spirit world, where not



only her eye could feast on the beauties of elysium fields, but where she could converse with perfected spirits. One of these she asked to go and look for her name in the Book of Life. He complied; but at length returned with a sad countenance, saying it was not there. Again she besought him to go and search more thoroughly. After a more lengthy examination, he returned without finding it. She wept bitterly, and could not rest till a third search was made. After long and anxious absence, the messenger returned with brightened countenance saying it had been found, but so deep was the covering which years of tobacco smoke laid over it, that it was discerned with great difficulty. She awoke and found herself prostrated with weeping. This dream produced in the old lady a pious resolution to cast the idol at her feet, and lay no more of her time, money and vital energies upon its unholy altar.

It not only embarrasses the indwelling of the spirit by beclouding the man's inner temple, but by defiling the outer temple. The spirit of God not only chooses a pure heart, freed from the stains of unhallowed lusts, but a body free from the literal defilement of gross indifference and filthy physical habits. Wrong physical and bad moral habits cluster together. Rum and tobacco have been long associated. Not, to be sure, in every case. We speak not of personalities or specialties, but of principles; and generally speaking we may truthfully say that rum, tobacco and profanity go together, and too often gambling. Rarely can a profane oath be found issuing from a clean mouth and with

a pure breath. The more reckless the bodily habits, and the larger quantities of unnatural stimulants, the more reckless and profane the words that give utterance to the soul. The general standard of virtue will rise or fall with the comparative elevation or degradation of physical habits. One excitement creates a demand for some other excitement, and thus it is that tobacco greatly retards the progress of temperance, by creating a dry, parched feeling in the mouth and throat, and a sensation of faintness or goneness at the pit of the stomach. So it comes about that what stimulus is denied in one form is in another. Coffee possesses a large amount of sedative poison, but not the *potency* of tobacco. This is the major general of the great army of invaders which array themselves against human life and virtue.

Alcohol has retired from respectable society, behind the screen and to private life; but Gen. Tobacco is a fashionable guest, and puffs his cigar *ad otium cum dignitate*. This it is that draws the young into his circle. Every chew he gives increases his self esteem; and and to show his superiority to the brutes who only chew, he smokes and snuffs. Smoking is no small evidence of personal importance; and Gen. Tobacco has a standing advertisement before the public, to the effect that every young man who wants to make a figure in the world should not fail to acquaint himself with the art of smoking. When he has so perfected it that he can carry a cigar with becoming style, poising it between the first and second fingers, reserving the third to brush the ashes dexterously from the end of the burning roll,

and genteelly forming one corner of his mouth into a kind of chimney for letting off the smoke, he has added much to his personal dignity. Before this he was, perhaps, able to pass only for a common man, or a mere boy, but now he can rise to perfect manhood, and associate with the highest statesmen, jurists and divines. Smoking and chewing are double accomplishments. I have seen the Vice President of this nation spit tobacco juice freely upon the floor of the Senate Chamber. Surely with such an illustrious example our young men will rapidly perfect themselves in the art of chewing, and between the periodical discharge from the face, will talk largely of the political interests and conflicts of the nation, and the progressive and retrograde movements of the governments of the world. We say in sorrow, it is fashionable. Were it *not* so, the habit would be considered by all an outrage upon civilization and gentlemanly conduct. The constant spitting upon the floors and carpets, of offices, saloons, cars and hotels, upon walls, and dresses, upon the faces of *spitters* and spittees; the beclouding and adulterating of the atmosphere, would seem sufficient to exclude the thing from gentlemanly society. Yet fashion makes head against all these considerations. The person who fills the public room with smoke, evidently thinks like the man who dined with the Scotchman and sprinkled pepper upon his food, that they all like it. But the Scotchman, unable to tolerate the pepper, and unwilling to be outdone by his messmate, remarked, I take it you all like snuff, and immediately emptied the con-

tents of his snuff box upon the vietuals before them. The fumes of the tobacco leaf are, to some persons who never used it, agreeable when puffed in the open air. One may come, I think, so near as this, to a natural appetite for the weed by *hereditary taint*, and in no other way. "The parents have eaten sour grapes, and the children's teeth are set on edge." If this passage does not explain my meaning, perhaps another will, viz: "The sins of the fathers shall be visited upon the children to the *third* and *fourth* generations."

In 1590, a Persian King sternly prohibited the use of this drug. In 1610, at Constantino-ple, a Turk was led through the streets with his nose transfixd with a pipe, as a punishment for smoking. The poliee regulations of Berne, Switzerland, in 1661, contained a prohibition of its use; and Popes Urban and Innocent XII. both excluded snuffers and smokers from the chnrch. Then it was not fashionable. Let me ask in candor, does fashion change the real charaacter of the habit or the properties of the plant?

One other argument of the tobacco user demands passing notice. Too fond of pork and beef, rich gravies and fixings, he grows too corpulant and has to keep using tobacco to keep down the flesh. Young ladies sometimes resort to vinegar for the same purpose, but consumption is the usual attendant upon its continued use. Let us see at what expenditure of vital force, tobacco keeps the system lean. Nature has provided in and about the mouth three pairs of glands, called salivary, whose office it is to secrete a fluid called saliva, which must be thoroughly mixed with the

food in the mouth in order to prepare it for the stomach and other digestive organs. These glands are mostly called into action by the motion of the jaws and tongue in chewing. Now tobacco usurps nearly the whole service of the glands and carries off their secretions from their appropriate purpose. An essential element of vitality is spit away, and not only so, but from the almost constant exercise of these glands, unnatural quantities of saliva must be formed from the blood to spit away, which produces a drain upon the system, like a running sore or ulcer, diabetes, or any other morbid discharge, which by reducing vitality must shorten the natural period of life, and impair the digestive organs. Some chewers, more economical, save the saliva by swallowing the spittle, and thus get more of the poison from the same quantity of tobacco.

Smoking makes a less draft upon the salivary glands, but a greater inroad upon the nervous system than chewing.

I have now done with the arguments in favor of the habitual use of this article; have spoken of it as a luxury, as a medicine, and a plant. As a plant it is poisonous, as a medicine unsafe, as a luxury a libel upon human nature, and the arguments in favor of its habitual use are proved by straight forward common sense to be fictions of an unnatural appetite. What man wants is truth and knowledge; he wants to see the light. Words are vain and empty, unless they carry conviction by their truth, and are enforced by example. Peter the Great proved himself worthy the title, when he made the expression,

"I can reform my people, but how shall I reform myself?" How shall I reform myself? is the important question for the world. Self is the starting point, the point of power. Who feels for humanity? Let him prepare himself for the work by living a pure and noble life, in all things temperate.

Let us now briefly notice the probability of reform. Education will do much for the rising generation, but how much for the present consumer of this article? His argument condensed and reduced to lowest terms is comprehended in three short words, viz: "I love it." The magnet will attract the steel, and the needle revolve to the magnetic meridian. So this matter of love and appetite is equally blind and uncontrollable. Philosophy alone can solve the problem. Her teachings are to bring to bear a stronger magnet—a more powerful motion. But how measure the power of attraction? *How* strong is this love of appetite? Is human sympathy a magnet of inferior power? Many a man would see widows and orphans, and even his own wife and children, suffer long for want of bread and clothing, and spend their means of sustenance to feed his unnatural appetite. How many by their conduct will prove these words erroneous?

Money is a powerful motive. How much can we offer him to abandon the habit, and set reason at the helm?

Our computation shall extend over a period of thirty-four years—the probable period of his life under its use. We will take a medium case, or an extreme case, if such it seems to any. Suppose three cigars a day are used,

at three cents apiece, and tobacco in other forms for chewing and smoking, to the amount of \$4.59 per year. We will invest the money at 7 per cent. with annual settlements. The amount of the bill for the first twelve years is \$669.75; for twenty-three years, \$2,000.65; and for the full period of thirty-four years, \$4,802. For the last year the interest alone amounts to over \$300—\$311. So we can offer a person who uses this quantity of tobacco, \$4,800 to abandon the habit. If any doubt the correctness of the computation let them figure for themselves, or in case of inability from their juvenile years or want of advantages in early life, present the problem to the school teacher. This computation may be further useful to show how rapidly nature's bill for damages accenmulates. She will bear long with the offender, but is not to be put off at last; a broken constitution, a diseased liver, a cancer, or delirium tremens, may close the account for this world, and as for the next we leave every transgressor to his sober reflections. Nature's bill must be added to the other, for the enlpit has it to pay. Let the tobacco user put these bills, which are not yet receipted, into his pocket for his memoranda. These arguments cannot be gainsaid; and yet to preserve the figure of the magnetic needle, change not its polarity. Lastly we will put all the powerful magnets of life's laboratory into the account together. Let the physician portray the ruinous effects of its habitual use upon the body and mind, and show how the passion may seek vent in the system of the offender's grandchild; let the theologian and the financier show the loss in funds, and the

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withered prospect of a blessed existence in the spirit; put all these motives together, and bring them in contact with this unnatural habit and artificial appetite for tobacco. We should say, from our knowledge of these forces before the trial, that the needle would be changed again to the true meridian, and the appetite for tobacco lost.

But so strong is the force of habit that the mania continues, and comparatively few reform. Let us then save the young from contracting it by giving them knowledge in season. It is the honest conviction of physiologists and thorough reformers that tobacco using is doing more to-day to degrade the race than liquor drinking. Tobacco torpifies the brain and nervous system, and lowers the tone of the whole moral nature. No woman of natural instincts and delicate sensibilities can ever wed a tobacco user without doing violence to her whole nature; nor can a child be born unto him without inheriting more or less, a depraved organization.

Man, naturally noble, *will put this evil aside* when he becomes sufficiently enlightened to recognize the entire truth. Study physiology, and let the wheels of progress roll.

**WORMS.**—These are chiefly of three kinds—the tape worm, round worm, and the short pin worm. The tape worm is rare except where the people use much pork, or swine's flesh, and lager beer. An infallible remedy for tape worm, so far as tried, has been found in the flowers of the Afrie Kooso. The natives where it grows are much subject to tape worm. Round stomach worms and pin worms



are quite common in this country, caused in all cases by a weak stomach or *disordered digestion*. Worms *never* infest the alimentary canal when digestion is perfectly *healthy* and *vigorous*. A radical and permanent cure is found only in *establishing and preserving a healthy digestion*. To this end every means should be used to invigorate the whole system. A *plain* and *regular* diet is *all important*. Confectionery of all kinds, *unripe* fruit, meat long salted, old cheese, *much* better, *large quantities* of cow's milk, fat, or animal oils, pastry, *as generally made*, and very sweet food, should be avoided, as they all tend to derange the digestive organs and produce the condition that breeds worms. Cold sage tea, drank for some time as the only drink, will generally suffice to cure if the above directions are understandingly followed.

In what is called a turn of worms or worm fit, these vermin sometimes rise in the patient's throat, and produce a sense of suffocation and spasms. Weak lye made from charred corn cobs and drank, will neutralize the acid of the stomach, and often give relief. Salt and water is sometimes given, but if given too strong may aggravate the symptoms.

To expel these intruders *forcibly* from the body, feed them for two days on summer savory and sage, equal parts, finely pulverized, and mixed with molasses, or pulverized dried egg shell and molasses; a teaspoonful of either three times per day with very little other food; and then give, the second night, a cathartic of rhubarb and senna, equal parts. But it should not be forgotten that if *every worm is removed* by a vigorous action of the

bowels, the *same cause* or depraved condition *will soon produce them again* ; so we should not rely upon any vermifuge except nature's own remedy, which is a *healthy stomach and bowels*.

For temporary relief from pin worms (thread worms) which cause sometimes an intolerable itching about the seat, use a small injection of camphorated oil, with milk, equal parts, or a weak solution of salt and water, or they may be reached with the finger, first moistened with the white of an egg and then immersed in a solution of salt and water.

A dose of aloes removes them, but renders their recurrence more likely, and if often used, frequently induces hemorrhoids or piles. A *healthy bowel* is the only permanent cure.

HEMORRHOIDS, OR PILES.—This complaint is known by pain, bleeding, or falling of *the lower bowel*, or rectum. The bowel *falls* by reason of debility or weakness of the muscular tissue ; it *bleeds* from a sluggish state of the circulation, congestion or distention of the hemorrhoidal veins ; and the pain is caused by the irritation and soreness consequent upon the two conditions just named. These two conditions are often induced by one or more of the following causes, viz : Active purging, or the use of violent cathartics, long standing constipation, straining at stools, heavy lifting, and sedentary employments. A radical cure must be sought by increasing vitality through hygienic measures, improving the circulation and invigorating the bowel. A strictly vegetable diet for several weeks with much friction of the entire surface of the body will do much to remove the difficulty. The skin is a large and important organ, and

must not be neglected. See rule 3d, p. 11. Constipation must not be allowed, nor violent cathartics used. See article on *Constipation*. The application of varnish is said to cure perfectly blind and bleeding piles. One pill of the pitch of white pine, taken fasting, usually cures bleeding piles. When the bowel comes down and forms tumors, it must be immediately replaced with some emollient ointment. The following are excellent for piles :—Equal parts of bark of buttersweet root, inner bark of sweet elder, and the leaves and tops of live-forever or common house-leek; simmer one day in sweet cream, squeeze and strain.—Bark of bittersweet root, and root and top of red plantain; simmer half a day in soft water under cover, strain and simmer to an ointment with wild (bear, skunk, &c.) oil. These receipts have been kept as great secrets and sold for large sums. Tannin mixed with sweet cream forms an excellent application, and is more readily procured. Do not rely upon any *local* remedy for a *permanent cure*, however valuable for relief.

TO CURE OBSTINATE ULCERS, *cleanse the blood*, and when you wish to heal them apply white sugar dissolved in a strong decoction of walnut leaves. If the blood is thoroughly cleansed *nature* will heal the ulcer. See article on Purity of Blood.

TO STOP NOSEBLEED. — Hold up one or both hands high as you can, standing erect. Certain remedy.

THE EAR.—This is a delicate organ and should not be roughly used. Never put anything hard in the ear or work at it with any instrument whatever. If wax accumulates

so as to obstruct the hearing, it can be softened in a few hours with oil of sweet almonds, and then removed by means of an ear syringe and a suds made of soft warm water and castile soap. Let a drop or two of the oil fall in the ear at night, and use the syringe (not very forcibly) in the morning. To avoid taking cold in the ear, sleep on a *hard pillow* that will not allow the head to be buried in it and kept too warm. For offensive discharge of the ear, treat it precisely like any running sore or ulcer, viz: purify the blood and invigorate the system by proper attention to hygienic rules as to diet, pure air, vigorous hand baths of the entire surface often, &c. Keep the ear cleansed by using the syringe once per day with a very weak solution of permanganate of potash, following each application with a drop or two of glycerine. See article on Purity of Blood, and Permanganate of Potash, which follow.

PURITY OF BLOOD.—This does not depend upon medicine, but upon the food we eat, the air we breathe, and the conditions in which we live. To have pure blood the food must be free from all poisons and indigestible substances, the air must be pure that we breathe and all the organs of the body in healthful play; especially must there be a healthy action of the *skin, lungs and bowels*. The three articles most injurious to the blood as now used are undoubtedly *alcoholic drinks, animal oils or fats, and salt*. These with all food and drink that contains them in any very considerable quantity, should be avoided. The food should be plain, *regularly taken* in moderate quantities, and *every morsel thoroughly masticated*.

*ted and mixed with the saliva of the mouth before it is swallowed.* The lungs should be largely developed by repeated exercises in deep and full inspirations in open air or well ventilated rooms. The skin should be kept active by frequent bathing—always rubbing the skin till dry and warm—and moderate exercise should be taken each day for two or more hours if we wish the purest blood. As to action of the bowels, see article on Constipation.

PERMANGANATE OF POTASH.—This is the *best wash* ever used for Leucorrhœa, ulcers, or any old sore whatever. 'Tis much used by eclectic physicians. Should be kept in well stopped vials and wrapped in paper. A very minute quantity, two grains, is sufficient to dissolve in half a pint of water. It tinges the water of a beautiful color. If it settles—the water becoming clear after standing two days—it is *not good*. This is the test. A convenient way of keeping it is to make a saturated solution, and preserve in a vial with a glass stopper. Then when needed a few drops may be let fall into the requisite quantity of water. For Leucorrhœa use the syringe once per day. For any very offensive sore use oftener.

## HYGIENIC FOOD.

Our food and drink *have more to do* with our health, mental, social and moral conditions *than we know*. *Improper dietetic habits* will account for fully *one half of the evil* which exists in the world. Physiology is coming to the rescue. The *fundamental error* lies in the prevalent belief of the masses that a radical reform will diminish and almost destroy all

gustatory enjoyment. *Exactly the reverse is true.* The strictest temperance and regularity *enhances every pleasure.* Those who live constantly upon animal oils, much salt, and stimulating food can never know the enjoyment of "eating to live," or sense the delicious flavors of the various fruits, the delicate aroma of flowers, or the spiritual influx of heavenly harmonies. The transition from gross and stimulating food and drink to *nature's simple sustenance*—the nectar of Jupiter and the food of the gods—will likely demand the *whole strength of manhood*, aided by intelligence; but the better way *will finally prevail*, and the pure atmosphere of mental truth will rectify eventually every pernicious habit.

The physiologist's duty is not to compel but to convince the judgment. These pages are only intended as a guide to those who having been convinced, wish to apply the truth. Perseverance will accomplish.

*Housewives* are largely responsible for the *health of families*, so far as it depends upon dietetic habits, since most persons eat of such food as is set before them. As they love the dear ones around them, let them see to it that they set before them healthful food.

BREAD.—The objections to bread as usually made are principally three, viz: 1st. Finely ground and bolted flour tends to produce constipation. 2d. Fermentation is a process of decomposition. 3d. The soda, saleratus, alum, ammonia and other alkalies often used are decidedly injurious. Yeast when first made, contains a vegetable growth, but *when sour* it contains animalcules, or microscopic animals something like those in vin-

egar. If yeast is used in making bread it should be fresh and sweet, and the bread should be baked soon as it *begins* to rise, and not allow it to sour in the least degree. There is then no excuse for using alkalies, soda, saleratus, &c.

The following recipes have been selected as some of the more simple from Mrs. Mattie M. Jones' Hygienic Cook Book :

UNLEAVENED BREAD.—No. 1 Gems.—Into cold water stir Graham flour sufficient to make a batter a trifle thicker than that used for ordinary griddle cakes. Bake thirty or forty minutes in a *hot* oven in small tin patty-pans, two inches square and three-fourths of an inch deep; or use the French-roll dishes. The flour should be new and sweet.

NOTE.—This makes delicious bread. No definite rule as to the proportions of flour and water can be given, owing to the difference in flour. A little experience will enable any person to approximate to the right proportions. The flour should be stirred into the water slowly as in making mush. No more stirring is necessary after the flour is all added. If the water is hard some milk should be used in making, or the gems will be slightly tough. It is necessary that the pans be of the size mentioned and the oven *hot* in order to have them light.

No. 2.—Graham Biscuit.—Make Graham mush as for table. When cool, mix with it Graham flour sufficient to roll well. Knead for a few minutes, roll three-fourths of an inch thick, cut with a common biscuit cutter, and bake in a hot oven from thirty to forty-five minutes.

No. 3.—Graham Biscuit, (another form.)—Stir into cold water Graham flour enough to make a rather soft dough; knead it for five

or ten minutes and bake the same as No. 2.

NOTE.—When these have become a little dry or hard, cut in small pieces, cover with cold water, soak till thoroughly soft, when the water should be all absorbed. Strain through a colander, mix Graham flour sufficient to roll, and bake in the same form as at first. This is even superior to the original bread.

RYE AND OAT MEAL BREAD.—Prepare after recipe No. 3.

CORN CAKE.—Pour one quart of boiling water on one quart corn meal, and stir quickly. Wet the hands and form the dough into small round cakes one-half an inch thick, and bake. The addition of a few huckleberries or sweet apples chopped fine is an improvement.

CORN MEAL GEMS.—Stir slowly into one quart of sweet milk, corn meal sufficient to make a very thin batter. Bake in a *hot* oven in the gem tins or French rolls.

Persons accustomed to eating much salt will miss it in all these preparations. Such persons can add a moderate quantity at first and gradually diminish. A strictly physiological reason can be given why much salt will render the blood impure. 'Tis best not to use it.

MUSHES.—Cracked Wheat Mush.—The wheat may be ground for a small family in a large coffee mill, as the meal is best when fresh. If the grits are coarse they require boiling five or six hours, but one or two hours answers for ordinary meal. The double boiler (found at most hardware stores) is most convenient to prevent scorching. It is a tin or iron vessel surrounded by hot water, and contained in another vessel which comes



in contact with the fire. The mush may be eaten with a little milk, cream or white sugar.

**HOMINY OR SAMP.**—This is generally in the market, prepared from the white corn. If fine grained it will cook in an hour and a half, but the coarse New England samp requires boiling five or six hours.

**INDIAN MEAL MUSH—HASTY PUDDING.**—Made from oat meal it is called in Scotland “stirabout.” It should be cooked from *one to two hours*.

**CORN STARCH BLANC-MANGE.**—Dissolve half a pound of corn starch in a pint of cold milk; then put it into three pints of boiling milk, and boil very moderately five or six minutes.

**NOTE.**—Many consider the cracked wheat and mushes preferable when made of half milk.

**RUSK.**—Dry rye and Indian bread crusts in an oven till they can be easily crushed fine in a mortar, or ground in a coffee mill. Eat the powder in milk. Quite delicious as a rarity and quite hearty.

**CRUSTS FOR PIES.—POTATO PIE CRUST.**—Boil one quart dry, mealy potatoes. The moment they are done mash them, and sift through a colander. Stir thoroughly together one cup Graham flour and one cup white flour, then add the potatoes, rubbing them evenly through the flour in the same manner as the shortening in common pie crust. Have ready one cup corn meal; pour over it one and one-third cups boiling water, stirring it till all the meal is wet, then add it to the potatoes and flour, mixing only till thoroughly incorporated together. No more flour should

be added. The moulding board should be well covered with dry flour, however, as it is slightly difficult to roll out. It should be rolled very thin, and baked in a moderate oven.

NOTE.—It is very essential that the above conditions should all be complied with. Bear in mind that the potatoes must be *hot*, and mixed immediately with the flour; the water be poured while *boiling*, upon the corn meal, and the whole mixed together very quickly and baked immediately. Inattention to any of these requisites will be quite apt to insure a failure.

CREAM PIE CRUST.—Take equal quantities of Graham flour, white flour and Indian meal. rub evenly together, and wet with very thin sweet cream. It should be rolled thin and baked in an oven as hot as for common pie crust.

NOTE.—This makes excellent pastry if properly baked. Many patients have said to us they did not see how they could ever again relish the pastry in common use, (this is so much sweeter and more palatable, to say nothing of its wholesomeness.) It is more generally relished than the potato crust, although not quite so hygienic.

PIES.—PUMPKIN PIES.—Select a pumpkin which has a deep, rich color, and firm, close texture. Stew and sift in the ordinary manner; add as much boiling milk as will make it about one-third thicker than for common pumpkin pie. Sweeten with equal quantities of sugar and molasses, and bake about one hour in a hot oven.

NOTE.—Those who will try this method will be surprised to find how delicious a pie can be made without eggs, ginger, or spices of any kind. The milk being turned boiling hot upon the pumpkin, causes it to swell in baking, so that it is as light and nice as though eggs had been used.

**SQUASH PIE.**—This is even superior to pumpkin, as it possesses a richer, sweeter flavor, and is far preferable. It is made in precisely the same manner as pumpkin pie.

**SWEET POTATO PIE.**—Boil and sift through a colander, nice, ripe, sweet potatoes, add boiling milk, and make the same as pumpkin pie.

**SWEET APPLE PIE.**—Pare mellow, sweet apples, and grate them upon a grater. A very large grater is necessary for this purpose. Then proceed as with pumpkin pie.

**SOUR APPLE PIE.**—Take nice, tart apples—spitzenbergs are best, although pippins, greenings, russets, &c., are excellent. Slice them; fill the under-crust an inch thick; sprinkle sugar over them; add a spoonful or two of water: cover with a thin crust, and bake three-fourths of an hour in a moderate oven.

**RASPBERRY PIE.**—This stands at the head of the list of all berry pies in point of excellence. Take nice ripe berries, either red or black are about equally good, wash and pick them over carefully; place them an inch or more thick on the under crust; strew a small quantity of sugar and a trifle of flour over them; put on the upper crust and bake half an hour.

**BLACKBERRY PIE.**—This is made in the same manner as the preceding. All berries for pies should be ripe or nearly so, and as fresh as possible.

**WHORTLEBERRY PIE.**—Whortleberries make excellent pies, and are in market usually longer than any of the summer fruits. It is made in the same manner as raspberry pie.

STRAWBERRY PIE.—Is made in the same way also. This fruit is rather acid, and requires considerable sugar to make it pleasant.

## PUDDINGS.

Many physiologists object, and justly, to the extensive use of puddings as an article of diet. They admit of but very imperfect mastication and insalivation, even in their best forms, and are to be permitted rather than recommended. However, as people usually demand something as a dessert occasionally, by way of variety, they are admissible.

BAKED INDIAN PUDDING.—Two quarts sweet milk, one heaping teacupful of Indian meal, one-third cup molasses, one-third cup sugar. When the milk is boiling hard dip out one-half of it, and into the remainder stir the meal slowly, taking care that no lumps remain in it. Add the rest of the milk, the sugar and molasses, and bake about two hours, or until it is a bright cherry color. Stir once or twice the first half hour, but not afterward.

This proportion of meal will not hold good in all cases, owing to the difference in the thickening properties of different kinds. Of some it will require one and one-third cups, others one and a half. This can easily be determined by one trial.

TAPIOCA PUDDING.—Two quarts milk, one cup tapioca, two cups apples, sliced. Bake one hour and a half. It is well to soak the tapioca over night.

BREAD PUDDING.—Pour a quart of boiling

milk on as much bread, biseuit or crackers, broken or ent into small pieees, as will absorb it; cover it and let it remain till quite cool; then sweeten and bake an hour and a half.

**CRACKED WHEAT PUDDING.**—Boil wheat-en grits till quite soft; then dilute the mush with milk to the proper consisteney. It should be rather thin; sweeten and bake one hour.

**HOMINY PUDDING.**—Mix cold, boiled hominy with milk till sufficiently diluted; sweeten and bake in a hot oven an hour and a half or two hours.

**RICE AND APPLE PUDDING.**—Boil half a pound of rice in half a pint of milk till it is soft; then fill the pudding dish half full of apples which have been pared and cored; sweeten with brown sũgar or molasses; put the rice over the fruit as a crust, and bake one hour.

**APPLE PUDDING.**—Boil one pound and a half of good apples with a gill of water and half a pound of brown sugar, till reduced to a smooth pulp; stir in one gill of sweet cream, a teaspoonful of flour or fine bread crumbs; flavor with a little lemon juice or grated lemon, and bake forty minutes.

## FRUITS.

Next to good bread, there is nothing that can compare in value as an article of diet with **GOOD RIPE FRUIT.**

Good unleavened bread and the variety of fruits in their season contain all the elements necessary to the support of human life. Yet

there is a large class of vegetables which are palatable and wholesome, and may be used by most persons in health. Still the *fruit* of the vegetable kingdom forms the purest and *best* food for the highest development of animal life.

More attention should be given to raising fruit, especially grapes, apples, pears, peaches and plums. What a blessing to the race if all the vineyards of the world were made to supply wholesome food to children instead of poison for adults. So 'twill be in the good time coming.

The *best* way to preserve fruit is to put it up in cans. Heat it through, and then *entirely exclude from air*. Stewed apple of the nicer varieties, and flavored with a little quince, sugar or nothing at all, is the cheapest and best sauce.

## VEGETABLES.

**BOILED POTATOES.**—Always take them out of the water the moment they are done. When cooked in any way, they become heavy and “watery” by cooking them after they are once softened through. Old potatoes are improved by soaking in cold water several hours, or over night, before cooking. They should never remain covered after having been roasted or boiled to keep them hot.

**MASHED POTATOES.**—Pare and wash the potatoes; drop them into water which is boiling very hard; let them boil moderately till done. As soon as they will pierce easily with a fork, pour off the water, place them over

the fire again for a couple of minutes till perfectly dry, then mash them till they are entirely free from lumps. If any seasoning is desired, a little rich milk or sweet cream is all that is sufficient.

**STEWED POTATOES.**—Cut cold boiled potatoes into thin slices, cover with milk or diluted sweet cream, and stew slowly till warmed through.

**MASHED PARSNIPS.**—Wash them thoroughly and remove the skins by scraping. Split them in halves or quarters, and boil till tender. When done, mash them the same as potatoes.

**MASHED TURNIPS.**—This is the best method of preparing watery turnips and a good way of cooking all cookable kinds. Pare, wash, and cut them in slices; put them in just enough boiling water to cover them; let them boil till soft; pour them into a sieve or colander and press out the water; mash them with fresh milk or sweet cream until entirely free from lumps; then put them into a saucepan over the fire, and stir them about three minutes.

**GREENS.**—Spinach, beet tops, cabbage sprouts, mustard leaves, turnip leaves, cowslips, dandelions, and deerweed are all excellent for greens. They all require to be carefully washed and cleaned. Spinach should be washed repeatedly. All the cooking requisite is boiling till tender, and drain on a colander. Lemon juice is the only admissible seasoning. Vinegar is not a physiologically healthy article of diet.

**ASPARAGUS.**—Put the stalks in cold water; cut off all that is very tough; tie them in

bundles; put them over the fire and let them boil fifteen to twenty-five minutes, or until tender without being soft. No one has a right to desire a better vegetable than this with no other preparation than boiling. It should be cooked soon after being picked, or kept cool and moist in a cellar till wanted.

## WHOLE GRAINS.

**BOILED WHEAT.**—Select fair, plump wheat, pick it over carefully and wash it perfectly clean. Let it soak in cold water twenty-four hours. Boil it in the same water (adding more if necessary) till perfectly soft. It will require several hours to cook it. It may be eaten with milk, or cream, or sugar, or without any of these, as preferred.

**BOILED. RICE.**—Be careful and select for this purpose the large, plump kernel called *head-rice*. Boil it in pure, soft water, and in a covered vessel, about twenty minutes, stirring it gently occasionally; then set it off from the fire, and in a place just warm enough to simmer; let it remain an hour and a half *without stirring*; the grains may then be taken out full and unbroken.

**NOTE.**—The *best* method of cooking rice is to cover it well with water and set it in a moderate oven, stirring it occasionally. When nearly done and the water mostly absorbed, milk or sweet cream may be added if desired, making a very rich dish. Or the water may be omitted, and it may be cooked entirely in milk, using the same proportion of milk and rice as for a pudding, but omitting the sugar.

Another excellent method of cooking rice is by steaming it. A double boiler, commonly called a "Farina Boiler," is best for this



purpose, but if none can be had a tightly covered tin pan, set over a kettle of boiling water, will answer. If soaked over night, rice will cook in ten or twelve minutes. Cook in same water.

**PARCHED CORN.**—Procure a wire apparatus called a "*corn popper*." They can be bought at almost any hardware store for a mere trifle. The common "Tucket" corn is best for popping. Have the corn thoroughly dry. Place a large spoonful in the "*popper*," and pass it back and forth very quickly across the top of a *red hot* stove till done. Two minutes will suffice to produce a quart of great white kernels, as delicious as ever were eaten.

**RICE SOUP.**—Boil one gill of rice in a pint of water till soft; then add a pint of milk, a teaspoonful of sugar, and simmer gently five minutes.

## MISCELLANEOUS.

**STEAMED BREAD.**—Make mush as for the table—Graham, hominy or corn meal mush as preferred. When cool, to one quart add one pint of hot, boiled potatoes mashed through a colander, half a cup of molasses, one tea-cup of boiling milk, with equal parts of Indian meal and Graham or rye flour sufficient to make a rather soft dough. Place it in a deep basin or pan; smooth it evenly over the top; cover it tightly and steam four hours.

**RYE AND INDIAN BREAD.**—Take one part rye meal and two parts of Indian; pour boiling water over the Indian, and stir it till the

whole is sufficiently wet to work in the rye without adding any more water, and then when about milk warm, work in the rye meal. Should the dough be too stiff, add as much warm, *but not hot*, water as may be necessary; bake in a round iron dish from three to five hours.

**MILK TOAST.**—This is made by scalding sweet milk and thickening it with a very little moistened flour or corn-starch. Let it boil well. Split open the gems or diamonds, or whatever bread you choose to use; toast them nicely, then place them in a dish for the table, and cover with thickened gravy.

**CREAM TOAST.**—Toast the bread and turn over it, while hot, boiling sweet cream diluted with milk.

**CUSTARD WITHOUT EGGS.**—Take one quart of sweet new milk, four table spoonfuls of flour, two table spoonfuls of sugar. Boil the milk over a brisk fire, and when boiling stir in the flour (having been previously mixed with cold milk to prevent lumping.) When thoroughly scalded, bake in a crust or in cups.

**RICE CUSTARD.**—Boil two ounces of ground rice in a pint and a half of new milk; add four ounces of sugar, an ounce of grated co-cao nut, four ounces of sweet cream, and bake in a slow oven.

**APPLE CREAM.**—Pare and boil good rich baking apples till soft; rub the pulp through a hair sieve; add the sugar while warm; when cold, stir in a sufficient quantity of sweet cream, and serve cold.

**BAKED MILK.**—Put the milk into a jar; tie white paper over it; let it remain in a moder-

ately warm oven all night, and it will be of the consistency of thin gruel.

**STRAWBERRY SHORT-CAKE.**—Make a rather stiff batter of rich milk, or thin, sweet cream and Graham flour. Bake in a quick oven. When done, cut open and put the berries, previously sweetened and slightly mashed, on the under crust, sprinkle a very little sugar over, and add the other crust. No one need desire a more palatable or healthful fruit cake. Raspberries, blackberries, whortleberries, currants, tomatoes, oranges, and all of the juicy fruits, make an excellent dish thus prepared.

**GRIDDLE CAKES.**—Griddle cakes made of buckwheat flour, are very extensively used for breakfast in many parts of the country, and many persons think that buckwheat is poisonous. As generally cooked and eaten they are no doubt injurious. The injury is due to the fat burnt upon the griddle and the large amount of butter and sugar eaten with them. Baked upon soapstone griddles *without* fat and eaten with a *little milk or cream and sugar*, they are *quite wholesome*.

The preceding rules and recipes for cooking strictly hygienic food are not given as a full exposition of the art of cooking, but will serve *as an index* to healthful culinary preparations. In a more enlightened age the housewife and the cook will understand practical chemistry and physiology.

Man is cosmopolitan and omnivorous, i. e., can exist in any part of the world, and upon food that is vegetable, animal or mixed. Animal food furnishes more ready nutriment for muscle and vegetable for brain.

Persons who perform much heavy muscular exercise will feel the need of some animal food. For such we subjoin a few remarks. *Too severe and protracted labor* is a curse to the race. Four hours of *intelligent labor* each day would supply man's physical needs and every man would be healthier and happier to labor such a part of the time. A purely vegetable diet will be attended by greater power to ward off disease, by calmer temper, and by exaltation of all the spiritual and intellectual faculties, but does not furnish so *ready nutriment* for *muscular* strength. The purest flesh is that of fowls, beef, mutton, and fresh water fish. If swine's flesh is used it should be reared upon potatoes and grain. In cooking, *broiling* or boiling is far preferable to frying so far as health is concerned. Burnt fat is very injurious to the stomach. Persons will have firmer health during the hot weather who eat less meat or animal food during spring. During the hottest weather, flesh will become partially putrescent in a *short time*, and will create summer complaints. During this season *dried* or corned beef is less dangerous. Salt and vinegar taken together one spoonful of vinegar, half a teaspoonful of salt, is a rational remedy for summer complaint caused as above mentioned.

### CAUSES OF DISEASE.

- 1st. Hereditary transmission.
- 2d. Improper dietetic habits.
- 3d. Poisons, narcotics and stimulants.
- 4th. Over-taxation and *want* of exercise.
- 5th. Impure air and deficient *respiration*.

6th. Undue excitement and indulgence of the passions.

7th. Exposure to excessive heat or cold.

9th. Mechanical injuries.

10th. Depression of spirits or immoderate grief.

No one can long enjoy perfect health under the operation of any of these causes; and it is the noblest occupation of the physician to see that they are removed.

## VALUABLE RECIPES AND PRESCRIPTIONS.

FOR SUDDEN COLD.—Take immediately, soon as possible after the *first sensation of chill*, a full and vigorous hand bath of the entire surface with a little saleratus water; and take some internal stimulant (not alcohol) as ginger tea, or a dose of hot drops.

COLD FEET.—Bathe the feet *night and morning* in water for a few minutes, then wipe and rub vigorously for sometime with the dry hand. A certain remedy if used *perseveringly*.

SICK HEADACHE.—Abandon the use of *all food containing saleratus*, and drink only cold sage tea, or lemonade, without much sugar. If this fails then adopt and practice the following

RULES FOR THE DYSPEPTIC.—Eat not a particle of anything oftener than three times per day; eat a quantity so small and of food so simple that it cannot disagree with the stomach; eat slowly, *thankfully*, and *thoroughly masticate* every morsel. Rub vigorously over the pit of the stomach for several minutes

after every dinner. *Never eat when very tired.* Ten minutes *perfect* rest of body and mind before eating will work wonders. Much butter, fat or greasy food, will be found to disagree, and generally much sweet food. These rules, with proper attention to the skin and bowels, *are infallible.* See articles on Bathing and Constipation.

FOR NEURALGIA.—Equalize the bodily temperature by taking two sweats or Turkish baths every day, followed every time by a *vigorous hand bath* in weak vinegar and salt. Have the diet simple, and practice deep, full breathing to arterialize the blood.

TO DESTROY WARTS.—Pare thin, apply for a few minutes a little common potash, and then squeeze out the seeds or little sacks of glairy matter.

PASTE FOR CORNS AND WARTS.—One-fourth pound potash, one drachm of extract of belladonna, two drachms gum arabic, dissolved in warm water and made into a paste with wheat flour. Pare the corn or wart, spread a little of the paste upon it, and you can soon remove it. Then apply a little vinegar to neutralize the potash, and soften with a little sweet oil.

LAXATIVES, OR MILD CATHARTICS.—A spoonful of Indian meal in a tumbler of cold water, taken on rising in the morning.

2d. Tea of dandelion root or a pill of the solid extract of the root.

3d. Syrup or pill made from butternut bark.

4th. Powdered root of mandrake, twenty grains.

5th. Tincture of rhubarb and fluid extract of senna, equal parts; one teaspoonful.

6th. Conserve of rose leaves.

More active cathartics should *rarely* if ever be given.

NOTE.—The above dose of mandrake is for adults.

RESTORATIVE WINE BITTERS.—For general debility, female weakness, and nervous complaints. Golden seal two ounces, bitter root one ounce, ladies slipper one-half ounce, popple bark two drachms, and African cayenne one-half drachm. Pulverize and add one gallon good wine. Dose, one spoonful three times a day.

NATURE'S POMADE.—Wet the head and rub the scalp vigorously every day, using only a *coarse* comb and brush upon the hair. This course will preserve the hair soft and luxuriant.

HOT DROPS.—For chills, colic, indigestion and any sudden attack of pain or disease, tincture of myrrh, African cayenne, essence of sassafras and essence of peppermint, of each, an ounce, all put together. Dose— from ten to thirty drops in one-third cup of warm water sweetened to the taste.

WASH FOR THE TEETH.— Dissolve two ounces borax in three pints water; before quite cold add one teaspoonful tincture of myrrh and one table spoonful of spirits of camphor; bottle for use. Half a wine glass added to a small cup of warm water is sufficient for each application. Use once or twice per day. The mouth should always be well rinsed and cleaned after eating. Ivory, or goose quill makes the best tooth pick. Anything harder injures the enamel.

CATARH.—The majority of all the people

in so-called civilized nations are more or less troubled by this complaint. It is caused in its worst and most offensive forms by *loss of vitality* through the *social or solitary vice*. The *very worst* forms will, I think, be found as the result of the *solitary vice*. The *immediate* cause of catarrh is *checked perspiration*, usually styled "catching cold." But persons of deficient vitality and impure blood are the ones who take cold most frequently. While pure blood courses freely through *all* the veins and arteries a cold is seldom or never contracted. For a permanent cure one must sometimes, by a life-long devotion to nature's laws, overcome a hereditary disease; but the complaint may be *greatly relieved* by the following rules: Abolish the use of all *sweet* food and drinks and all *hot* drinks. Eat meat (flesh) only twice per week. Rub the *entire surface* of the body and limbs twice or more per week vigorously with the hand dipped in cold water, dipping the hand and then rubbing a small part till the hand and skin are dry and warm; then dip the hand and rub another part till the entire surface is completed. An attendant should rub the back. In the absence of an attendant draw a long towel back and forth over the surface. Avoid *heated rooms*, feather beds, heavy bed clothing, and impure air. Be much as possible in *open air*. Sniff cold water daily; and if the discharge is very offensive, then use once or twice per week a solution of the permanganate of potash. If the head aches and much mucous or matter collects in the nasal passages and throat, pour *very warm* water upon the forehead for five or ten minutes at a time. This will give imme-



diate relief. The water may be used at a temperature of 115 deg. Fahrenheit. A healthy condition of the digestive organs is necessary. In an enfeebled condition of the system a mild tonic may be useful. See the recipe for Restorative Wine Bitters. Catarrh snuffs are seldom of much benefit. The best kind is powdered poke root. Two or three drops of camphor should be rubbed into a small vial of the powder to preserve it. Do not sit upon damp seats nor expose the person to damp cold storms. Keep the feet warm and dry.

**GUM PLASTER.**—Three parts hemlock and one part white pine. Melt and strain; spread on thin leather and apply warm. Good for lame back caused by straining or lifting. For debility or weakness of the spine, 'tis better to apply the following

**LINIMENT.**—Oil of wormwood, oil of hemlock and aqua-ammonia, of each two ounces; oil of spearmint, one-half ounce, and alcohol one pint. Rub in vigorously with the palm of the hand daily. Useful in rheumatism and chilblains.

**FOR NIGHT AND COLD SWEATS.**—Bathe the whole surface of the skin with strong *tea of SWEET FERN*. 'Tis a pleasant application and very efficacious. The same is good to drink in a weakened and relaxed condition of the stomach and bowels.

**GENUINE HAIR TONIC.**—Sugar of lead and lac sulphur, of each one ounce; oil of bergamot one-half ounce; bay rum one gill; and salt one teaspoonful. Dissolve the oil of bergamot in half a gill of alcohol; then add all the ingredients to one gallon of rain wa-

ter, and bottle tight. Rub it into the scalp thoroughly once per day. This is second only to Nature's Pomade, which has been already given.

**COSMETIC.**—Wash in lemon juice, wipe dry and apply a preparation of one ounce tincture of benzoine in one pint of soft or distilled water. This preparation emits an agreeable perfume. The above is good to prevent freckles. For pimples, wash the surface in a solution of corrosive sublimate, one grain to an ounce of water. *This is poisonous*, and is chiefly useful to destroy animalcules that sometimes burrow beneath the skin. Keep the bottle plainly labelled.

**ELEGANT POMADE.**—Spermaceti tallow one part, and oil of sweet almonds four parts, perfumed with a few drops of oil of citronella, lavender or bergamot. Melt together slowly and stir till cold. When the articles are pure there is no nicer preparation made.

**ERUPTION WASH.**—Poke root and yellow dock root, equal parts, pulverized and mixed. Put a large spoonful of the powder in a pint of vinegar; let it stand a few hours, then use twice per day. With sufficient attention paid to bathing and cleanliness it will soon remove all troublesome skin diseases.

**BEST CANCER PLASTER.**—Heads of red clover and yarrow, of each a bushel; boil together in a large kettle for two hours, strain and squeeze out all the liquid, then boil down to the consisteney of tar, and preserve for use in a well stopped bottle or jar.

**No. 2.**—Press the juice from wood sorrel, and evaporate either in the sun or by means of the water bath.

No. 3.—A similar extract made by leaching the ashes of hickory, or the oak, and evaporating the lye forms a good vegetable caustic.

The secret for making cancer plaster No. 3 has been sold for fifty dollars. Either of the others is superior.

POULTICES are often useful to reduce inflammation. They should be changed often enough to keep them soft and moist. Ground flaxseed or flaxseed meal is much used for poultice, either alone or mixed with powdered slippery elm bark. They are generally mixed with warm water. When several ingredients are used they should be well mixed in the powder before wetting. Powdered charcoal and yeast form excellent ingredients with flaxseed or elm for cleansing gangrenous ulcers. For indurated and inflamed mammæ (breasts,) the powdered root of white pond lilly and slippery elm, equal parts, mixed in warm milk or water is a nice poultice.

Capt. Anderson's recipe for the DRUNKARD as a substitute for his drachm: Sulph. Ferri. (sulphate of iron) five grains, magnesia ten grains, peppermint water eleven drachms, and spirit of nutmeg one drachm. Taken twice per day.

Remedy for the TOBACCO CHEWER: Substitute for a season the leaves of red plantain, and meanwhile exert the whole force of your moral nature to rise to the equipoise of true manhood.

VENOMOUS BITES. — Onion, tobacco and salt, equal parts, made into a poultice and applied to the bite of a rattlesnake or mad dog is said to effect cures.

**RHEUMATISM AND RHEUMATIC FEVER.**—These complaints are induced by the old practice of giving mercury, antimony and other mineral poisons; by sudden exposure to cold and damp air after violent exercise; and by improper digestion. It has sometimes been remarked that persons subject to inflammatory rheumatism are generally self-willed and obstinate. If the farmer is too tenacious of his purpose to leave his field work when the damp, cold storm approaches, nature will sooner or later demand a sacrifice of his physical comfort. The excruciating pain of rheumatism may often be greatly relieved by the **WARM VAPOR BATH**. When the patient is able to sit up and be moved, place him in a chair, surrounded by blankets, and set beneath the chair a bucket of boiling water. After a few minutes put carefully into the hot water so as not to scald the patient, a common brick heated very hot, and thus continue the sweating for twenty or thirty minutes. Then pour suddenly over the patient a jug of cold water, or sop quickly with sponge or cloth, and rub him all over vigorously with a dry towel and the dry hand. Have the room comfortably warm.

To steam a patient in bed, heat two or more bricks very hot, wrap them with coarse flannels soaked in vinegar and place them in the bed upon plates near the patient. After the steaming rub the patient over, first with a damp or wet cloth and afterwards with the dry. Always work briskly when rubbing and never chill the patient. Repeat the bath in twelve or twenty-four hours if necessary.

AN ALCOHOLIC BATH may be given by burning alcohol in a saucer under the chair instead of using the boiling water. Set the saucer on the floor with a few spoonfuls of alcohol in it; set the alcohol on fire and keep the blankets closed around chair and patient.

Rye pudding or mush is a good diet for rheumatic patients.

Many persons are able to predict storms by the pain in their bones. When mercury is stricken from the list of remedies, as it soon will be, we shall have fewer walking barometers.

BALDNESS.—To prevent, keep the feet warm, and wear light caps and hats with a few little holes in the top, and use the receipt for "Nature's Pomade." To cure—put one gill of peach meats, pounded fine, into a pint of vinegar, bottle, and apply with soft brush three times per day.

BURNS AND SCALDS.—A prompt remedy is doubly efficacious; therefore, study this subject here and elsewhere till you have the requisite knowledge *at your command*. Children can be early taught the nature of fire by little attention. Allow them to feel it a *little* too hot for comfort till they are willing to leave it alone. A small burn is far preferable to a large one. To check the *progress* of the burn soon as possible after the visible fire is extinguished, *exclude the air*. This may be done with folds of linen and almost any ointment or oily substance, as cream, lard, sweet, linseed, or castor oil. But the two applications most highly recommended are soft soap, and an ointment made of pulverized charcoal and lard. Essence of peppermint may be

more painful at the instant, but is an excellent application.

**ENLARGED TONSILS.**—Excision (cutting out) is of doubtful utility. The tendency is to grow less as the patient becomes older. Endeavor to improve the *general health* by hygienic measures.

**COLD CREAM.**—A very excellent article for the hands, lips, &c. Oil of sweet almonds, two ounces; white wax and spermaceti, of each one drachm; melt gradually, and while warm add rose water, two ounces, and orange-flower water, half an ounce. Stir while cooling.

**TO REMOVE FRECKLES.**—One ounce each of alum and lemon juice in a pint of rose water. Apply twice per day.

**ROSE WATER.**—Otto of roses twelve drops; white sugar half an ounce; magnesia two drachms; pure soft water one quart; alcohol two ounces. Rub the otto of roses with the sugar and magnesia, and gradually add the water and alcohol, previously mixed, and filter the whole through paper.

**BEST FACE POWDER.**—Levigated tale passed through a silk sieve. This is not discolored by the perspiration of the skin or by impure air.

**A GRADUATED TEST FOR THE FRESHNESS OF EGGS.**—Eggs *perfectly fresh and new* will lie down flat in a dish of water. As they begin to grow old the large end rises by degrees according to the age of the egg till it stands erect and finally rises to the top of the water. An egg that stands erect is too old for use.

**SORE NIPPLES.**—These often cause great

discomfort. To prevent, wash frequently for several weeks previous to confinement with tea of nut-galls or sweet fern. To relieve and cure, apply a mixture of glycerine and yolk of egg well mixed in a eup or mortar once or twice per day. Use, by weight, four parts yolk of egg to five parts glycerine. This is harmless to the infant and can be easily removed with water.

MILK.—This is the most perfect nutriment for the young of the human race and the higher classes of animals, and is furnished in a manner which confers upon both giver and recipient the most placid enjoyment and happiness. It contains *caseine*, from which cheese is made, a *fatty* principle, (butter,) a peculiar *sugar*, (sugar of milk,) and various mineral salts, which enter into the structure of bone, blood and brain. Cow's milk contains *three* times more *caseine* than human milk; hence the necessity of diluting the former with *two parts water* when used as a substitute for the latter. Sweet *whey* sometimes serves a better purpose than the entire milk, especially if the infant's stomach is weak. Cows are often diseased more or less. Their health and the health of mothers should be carefully looked after. The color, odor and taste of the milk is changed by the food of the animal. Anger of the mother will sometimes render the milk *poisonous* to the infant. The secretions of the body are all changed by different states of mind. Platonic and universal love can alone ensure the highest and most perfect development.

BEST COSMETIC.—Temperance, and purity, a life in harmony with nature's laws.

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